

Temenos: Where Buddhism

by Ellen Sidor



Outside a small cabin in the snow of March, a solitary meditator cuts wood with a bow saw, replenishing the supply used during a three week solo retreat. The surrounding woodland hush is broken only by the sighing of the wind in tall pines and the rasp of the saw. Woodsmoke curls up from the cabin's chimney. Soon, a couple comes into view, walking slowly up the path to the cabin where they will join the retreatant in a brief closing ceremony.

Joe Havens, with flowing white hair and a long white beard, looks like a Biblical patriarch. His wife Teresina carries a wooden staff and wears a woven shawl. The retreatant invites them inside the cabin where they offer incense to a small Bodhisattva statue on a rough wooden altar. Putting hands together in the traditional hapchang (gassho) of respect, they chant the Heart Sutra. After a closing bow, they give each other strong hugs of affection and gratitude.

On a chill October dawn, the sweet sound of a wooden flute floats down from the ridge, Teresina then sings a wake-up song as she and her husband Joe descend from their sleeping pavilion to the main house, where they will prepare a hearty but simple breakfast over a woodstove. A volunteer work crew stirs from inside sleeping bags and tents. They come together for a series of 108 prostrations, joined by Joe, who has added this vigorous Zen custom to his eclectic spiritual practice. After a half hour of meditation, followed by the singing of a traditional Christian hymn with Terry at the pump-organ, the group eats breakfast and share their dreams from the night before.

After clean-up chores, everyone stands together for a brief "attunement," joining hands to focus their energy for the task ahead: completing the construction of the main lodge.

On a warm July day, a dozen children stream joyfully into the forest to pick out their own special tree. This is Family Camp, a one-week program to introduce families to communication with the forestland. During this week, trees are addressed with respect and perceived as Bodhisattvas who draw out the poisons of the air and water, create nourishment and homes for many small creatures and form living canopies from heat and rain. The children gather leaves, identify mosses, collect acorns and pinecones, and find a variety of carvings in the nearby ledges. In the rich silence far from TV and radios, cars and telephones,

they experience a wordless connection with their planet.

A middle-aged woman, one of the "new" Shamans, with a freely swinging skirt, long hair and expressive arms leads a slow dance. Workshop participants follow, at first hesitantly and self-consciously, then more confidently. Soon they invent their own movements, expressing in turn the pain and suffering they have experienced, then the joys. They dance the movements of the natural world: flowing brook, reeds bending in wind, a deer's cautious step. They dance their connectedness with the planet, to bring peace to it, to save it.

All of these scenes took place at secluded Temenos with its healing springs on Mt. Mineral in Shutesbury, Western Massachusetts. On the grounds are a scattering of small retreat cabins, two larger lodges, and several privies. There is no electricity, no running water except the brook and the springs, no telephone. A battered but still useable snowmobile used for winter grocery hauling rests by the granite ledges covered with initials carved a century ago by guests of the Mt. Mineral Springs Hotel. By a small swimming pond is the skeleton of a sweat lodge and remnants of a fire pit. Temenos is primitive and ruggedly beautiful, appealing to the hardy New England spirit.

Shamans and ritual-making

The workshops, rituals and retreats here are a fascinating blend that is continually unfolding and taking nourishment from many roots: Buddhism, Quakerism, Native American religion, Jungian analysis, voluntary poverty, authentic movement, the new Shamanism. Recent summer seasons have seen events like "Sources of hope in an end time," "The gentle warriors: new visions of men," "Shaping Quaker consciousness," and "New song ceremonials."

In their programming for Temenos, the Havens have seen a shift from the therapeutic model to the Shamanistic, a shift that is also a reflection of what's happening in the wider "New Age" culture beyond Temenos. Apart from exploring the self through the now traditional modes of various psychologies, Temenos is beginning to be an arena for dancing and ritual, led by the so-called "new" Shamans. In the past several years there have been dances and celebrations led by Carla deSola, Janet Adler, and Elizabeth Cogburn, among others.

For example, Terry and Joe have been

This article focuses on a small woodland retreat with healing springs in Western Massachusetts, called Temenos, with whom the Providence Zen Center has had a close relationship since 1978, helping to build and use their retreat facilities. In a spirit of gentle inquiry, we interviewed its founders, Teresina and Joe Havens, an extraordinarily open and energetic pair (77 and 67), who have been practicing Quakers since the 1940's. In a conversation several years ago when it was suggested that they were living at "the interface of Quakerism and Buddhism," Joe laughingly replied, "I think it might be more accurate to say that we are expressing in our lives here the tensions between Quakerism and Buddhism."

Since Buddhism has come to America, it has blended in with a wide variety of forms and influences already present (and also mostly imported) in American society. It is illuminating to look at the kind of soil in which Buddhism is taking root, for example, through the lives of individuals like the Havens, who are questing earnestly for modern ways of expressing the ancient Path of Compassion. What sympathies has it found in Quakerism?

"Quakerism is primarily a method," wrote Howard Brinton in his introduction to Friends for 300 Years. "What the Quakers, as mystics, are to Christianity, the Zen (ch'an) sect is to Buddhism, ...the Yogis to Hinduism, the Sufis to Mohammedanism, and the Taoists to the religion of China."

Early Quaker practice, according to Rufus Jones in his introduction to The Journal of George Fox, was marked "by almost utmost simplicity of structure and method. There were no essential officials, no ritual, no programme, not outward or

studying Authentic Movement with Janet Adler for a number of years. "It's a way of quieting," explained Terry. "It provides a non-sectarian, non-theological way of setting aside the driving voices that lead us to rush around so much. The point is not to be silent in itself, but to listen to what's coming from the center. The instructions of Authentic Movement are strikingly similar to those of Quaker meeting: 'Close your eyes, let go of programming and expectations, and move from the center.'"

"It's quite clear that movement, dance and ritual are very central to the kind of religion we want to see happen here," said Joe, "and it's precisely what's lacking in Quakers."

The new Shamanism also has important similarities with Zen (chanting, repetition of sacred names, use of wooden percussive instruments) and with Native American tradition (drumming, sacred dance, rituals of respect and purification, connecting with the elements). The main difference is that the new Shamans and their followers are in the business of creating rituals to fit contemporary life. "We have the freedom here," Terry said, "to be open to these new Shamans, because we aren't highly organized and structured, or set."



Rock carving of Jizo, Bodhisattva, recently done at Temenos

But she cautioned that this freedom partially comes from being grounded in both Buddhism and ancient Christian Catholicism. "There's a solidity to Buddhism," she noted. "Most sects of Buddhism accept the physical reality. They don't deny suffering or evil. Among some New Age people, there's a tendency to be 'airy', not grounded. So Temenos keeps coming back to Buddhism to be grounded and clean."

Ritual-making has now become an important element in Temenos life. "It's asking a blessing," said Terry, "being a channel for the universe." For some time now she and Joe have been blessing major implements that have come into use at Temenos, like a composter privy, refrigerator, and the woodstove for the

main lodge. In a ritual invented last spring, the Havens even blessed the hands of a sculptor who was about to start carving a Bodhisattva figure on a granite ledge. "Rituals stress opening oneself up to the intention," Terry explained.

Temenos has come to be a place where some ordinary human business is getting done in some fairly exotic ways. In manifesting this particular vision, what led the Havens to add to their Quaker practice some of the livelier elements of Buddhism, shamanism and Jungian analysis? In creating "Temenos, Inc.," why did they try to marry an ancient model of land stewardship to contemporary legal structures of land ownership? The answers to these questions require a deeper look into the Havens' personal lives.

The Havens' Background

Terry's father was a Congregational minister who had been blessed by the Pope, Her grandfather, Latin professor at Yale, had spoken to the Pope in Latin. Terry's mother was ecumenical, a "renaissance humanist" who wouldn't let Terry go to church nursery school because "they pray to Jesus." On a family trip to Rome when Terry was 4, her mother would not let her see any images of God, not wanting her to get her mind "filled with crowns, thrones and beards." Terry's godfather was a "Confucian Christian" who was born in China and served as a missionary there. There was always a lot of "coming and going in our household of Oriental background."

In college Terry read the Dhammapada and felt not only strong correspondence with it, but also a sense for the first time that she had a clear idea of what her life was going to be about. She took a course on mysticism and after college, went to London to study with Mrs. Rhys-Davids, a pioneering translator of Pali texts. Mrs. Rhys-Davids was doing research into "what Gautama [Buddha's family name] the man really thought" and "hoped to unearth the message from underneath the overlay of monastic editing." Terry went on to Yale and received her PhD degree in 1933 in Buddhist studies. She studied Sanskrit, but she was not much interested in becoming a scholar. She was fascinated by the Bodhisattva ideal and Mahayana Buddhism [the Wide Vehicle] and felt that, for her, the lifestyle was more important than the meditation.

In 1936 she visited Japan for the first time, intending to study with the Nichiren sect, but instead she encountered the Itto-En sect, a group of Buddhist Christian laypeople who were practicing voluntary poverty. Their work was sweeping the streets, and before they went out to sweep, they would chant the Heart Sutra together [the Heart Sutra is chanted daily by almost every Zen school in America]. Terry gave up her traveling money to the founder of the Order and put on the black denim robes of the Itto-En as an apostle and missionary.

Returning to the United States in 1937, she was searching for a community or group that lived a Buddhist-Christian way of life similar to the Itto-En but the closest she

and Quakerism Meet

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visible sacraments, no music, no paraphernalia of any kind. "The groups of worshippers met in plain unadorned buildings or rooms and sat down together in silence, in complete confidence that the Spirit would be a real presence among them and that Christ would be the head of their assembly. There was the widest freedom and the greatest possible stretch of the principle of democracy."

It could not be said, however, that Buddhism was brought into this country without ritual or paraphernalia. All the Oriental pioneers of Buddhism brought their trappings to America. Perhaps Zen practitioners came closest to Quakerism, especially Japanese style with its emphasis on simplicity, austerity, and poverty. Zen training initially relies on a certain discipline of form and repetitive daily practice, while in Quakerism there is a strong leaning toward the "unprogrammed," an attempt to be receptive to messages that unfold only when we are not doing something routine. Zen and Quaker traditions both share a profound emphasis on "listening to what's coming from the center," however it is that we get ourselves into the listening position. They also share a great emphasis on ethical concerns. It was this listening aspect, rather than Buddhist rituals, that initially attracted the Havens.

Involvement in social action and the dialectic between it and contemplation have been important elements in the lives of the Havens and the program at Temenos, through such workshops as "Strategizing for the Peace and Justice Movement" and meetings on the debt crisis in Latin America.

We hope our readers will be as provoked and fascinated by the Temenos story as we have been.

could come was Quakerism. She joined the Society of Friends in 1940 after working on the summer staff at Pendle Hill, the Quaker retreat and study center in Pennsylvania. She found that she missed the ritual and chanting of Buddhism. During this time she met other Socialist Quakers who practiced frugal living. John Woolman's Journal led her to live and work with coal-miners' families in Eastern Ohio. In 1942, with three other Pendle Hill students, she moved into the black ghetto of Chester, Pa, an economically depressed shipyard district on the Delaware River, and set up "a kind of work-and-prayer commune", doing volunteer housework and other manual labor for black families and some working-class white families. The schedule included regular meditation. They

group decision-making, and how to meditate from an Episcopal friend. From his work with the mentally ill and retarded came a life-long interest in psychology. After the Second World War, wanting to find a radical way of life, he and a friend chose voluntary poverty. They heard about Terry's group in Chester and joined it. Joe and Terry were married in 1947.

Joe started attending Quaker meeting regularly. "We did lots of work without pay," he recalls, mostly in black neighborhoods, and found himself becoming very critical of "the rich Quakers living in Swarthmore, Pa." He started reading Jung and was deeply moved and fascinated.

In 1948 Joe and Terry moved to California so that Joe could study for his Master's degree

"He showed them pictures of a monk's cave near the property that was believed to have been constructed during the 10th century by Irish monk explorers."

acted as a bridge between Pendle Hill and the Chester neighborhood, organizing work camps in Chester and bringing Chester residents to Pendle Hill. In 1945 Joe Havens appeared with a friend and joined the commune in 1946.

Joe was raised as a Presbyterian, and describes his mother as "devout but not narrowly Christian." In college he moved into what he called a "liberal, intellectual religious position." Reading his mother's books on pacifist Christianity (although she was not a pacifist), Joe decided that he was. The writings of A.J. Muste and Aldous Huxley were important to him. At age 23 he became a conscientious objector and entered service for almost four years at CO camps and institutional service units, like the Brattleboro Retreat in Vermont, a hospital for the retarded and the mentally ill.

The CO camps were very important to him. He joined a Bible study group, learned about



in social studies (with a focus on religion) with Fritz Kunkel, who had founded "a kind of school of religion and psychology". Joe and Terry became his students and got involved with the Friends Conference of Religion and Psychology (FCRP), a Jungian community which for many years after was a support group for the Havens. Most of them were either analysts or in analysis, and from this came the tradition of sharing dreams, which is a daily part of the Temenos process.

Joe became dissatisfied with Kunkel's "synthesis of Jung, Adler, psychology and Christianity" and went to study with Carl Rogers at the University of Chicago, receiving a PhD in religion and personality in 1953. Following his degree, he taught for four years at Wilmington, a small Quaker college in Ohio, and at Carleton College for five years. In those days, he would go to early Episcopal mass and take communion, then go to Quaker meeting.

Interested in mysticism, he read the works of Walter Stace, Evelyn Underhill, and Thomas Merton. "Somewhere in those whirlwind years of teaching psychology, doing personal counseling, and being active in Quaker meetings," Joe noticed that all his intellectualism was "casting doubts on my spiritual faith." After seeing a bleak Polish movie called *Ashes and Diamonds* about a Polish freedom fighter, he felt his belief "in God as a reality" collapse and he began stepping away from religious practice.

In 1962 the Havens moved to Cambridge and were involved for a brief time with Timothy Leary and his group of graduate students who were experimenting with LSD and mushrooms. "One mushroom trip, a big dose," said Joe, "introduced me experientially to mysticism." Following this "contact with the spirit," he turned back to Quakerism.

During these years Terry had been busy bringing up their two children (Lucia, born in 1947, and Wilfred, born in 1951), teaching in various colleges when she could, and publishing articles and pamphlets, such

as **Buddhist and Quaker Experiments with Truth**, a study guide published by the Religious Education Committee of the Friends General Conference. She regularly attended Quaker meeting.

In 1960, she finally returned her Itto-En robes, during a family trip to Japan. Joe had been quite taken by the ideas of Zen after he met Terry, and had read Huxley, Alan Watts and D.T. Suzuki. He became "a satori freak," he said, "which was enormously dangerous and seductive." On the trip to Japan, Joe recalls plotting what questions they were going to ask D.T. Suzuki. He vividly remembers that interview and one with another famous master, as well as Suzuki's "notable" garden. However, it was "a fascination without practice," Joe said. For him, the missing step in Buddhism was about to unfold.

In the mid 60's Joe got a job at the University of Massachusetts. He and Terry met an artist, Dorothy Schalk, who had fallen in love with Japanese art, traveled to Japan to study with an artist, and then returned and studied with Suzuki Roshi. She started a small zendo in Northampton, MA. and the Havens began to sit with her every week. "Getting into practice was very important for me," Joe recalls. It was the



Joe and Terry "attuning" before cutting wood.

first time he had done "serious" meditation. Subsequently he used Transcendental Meditation to help with high blood pressure, and eventually sat a Vipassana retreat at the Insight Meditation Center at nearby Barre.

From the mid 60's onward, Joe became involved in what would become one of the most successful areas in his career, the encounter group movement. He liked leading groups, and as he led more, "the dialog between religion and psychology became more 'meaty'." "One of the disappointments I've always felt with Quakers," he said, "is not often dealing with the 'shadow side' of our lives." "The deep feelings of love and affection which arose from those especially deep sharings [in encounter groups] became a kind of touchstone for me." He wrote a pamphlet entitled "The Fifth Yoga: the way of relationships", published by Pendle Hill.

The birth of Temenos

In 1972 the Havens set out on a five and a half month odyssey across the United States and Mexico and visited a number of spiritual communities. They ended up for a week at an inn in the tiny town of Mitla, Mexico, near the ruins of an ancient temple. After decades of being engaged in relatively frenetic activity towards personal and social change, Joe "finally succeeded in doing nothing" for a whole week. He sat in a chair in the courtyard of the inn and just looked at the distant mountains. During that week, the Havens hatched their dream of creating a place in Western Massachusetts where "people could come and do nothing."

Returning East, they set about finding a secluded piece of land that would have a "special vibration." After some searching,

a realtor told them she had just what they were looking for: an old hotel site near a healing mineral springs on a small forested mountain. He showed them pictures of a monk's cave near the property that was believed to have been constructed during the 10th century by Irish monk explorers. In 1973 the Havens purchased the land.

(The following comes from a historical pamphlet about Mr. Mineral.) The healing power of the spring first became publicly known when an elderly man claimed to have been cured of a cancer. A resort hotel was established around 1840, waned by the 1860's, and was revitalized by a Methodist minister about 1865 with his advertisements of "near miraculous cures". He named it Mount Mineral. The hotel was destroyed by fire in 1873 and a larger structure built, called "Mount Mineral Springs House". "It enjoyed a brief heyday, receiving as many as 500 patients a season...Patrons came from as far away as Boston by train...to be met... by the hotel's stagecoach."

Abandoned in 1876, the hotel burned around 1880. By the early 1900's the spot once noted for "spectacular views of hills and ponds" became densely wooded again and was forgotten until 1945, when an effort was made to rediscover the famous springs, which had become obscured by mud. At this time, a rock was found with an unusual carving on it, a human form seated within a bell-shaped outline. Speculation suggests it may have been a relic from early Irish settlers and may represent a monk meditating in his cell.

After purchasing this piece of land with its unusual history, the Havens began to define their vision for its use. They began by naming it "Temenos", a Greek word for the sacred, enclosed space surrounding a temple or altar. Wanting to establish "an alternative institution, witnessing against private property and for new patterns of land ownership," they helped found the Valley Community Land Trust and considered including Temenos in it, but eventually decided to incorporate independently.

"In our inexperience," Terry wrote, "we did not realize that legal incorporation does little in itself to create innovative patterns of ownership. We were still locked into a system, probably deriving in part from Roman law, which necessitates some 'owner' other than the land and the trees themselves, or God, Buddha or the Great Spirit. Buddhist, Christian, and especially Native American attitudes toward the land as "mother, never to be bought or sold," were strong in our motivation to remove the land from the money market.

Other concerns were the need to provide financial undergirding for the new lodge and a legal structure for the continuity of Temenos, after the death or incapacity of the Havens.

"In line with these concerns," Terry wrote, "we see the incorporation process not so much as turning over 'our' property to a new body, but rather as implementing our original conviction. Temenos was never 'ours,' but was entrusted to our nurturance. I am trying out the word 'entrustment' to avoid the ambiguous connotation of words like stewardship, which no longer fundamentally challenge Establishment patterns of ownership.

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"Clearly the monolith [the carved rock], the mineral springs and the rock foundation of Mt. Mineral Hotel constitute a kind of historical trust or conservancy of which we unexpectedly became caretakers. Increasingly we think of Temenos as belonging not to any human institution but to the oaks, the hemlocks and the long-lived beeches, some of whom will be there long after our saws and axes are no longer heard."

"In my mind, the (Temenos advisory) Council does not 'own' Temenos, but cares for it as a trustee for the Great network of truth. It is their responsibility to see that it does not return to private buying and selling."

Quaker underpinnings

In a short paper entitled "Quaker undertones in the philosophy and structure of Temenos," Terry further explained, "our attitudes toward property and possession have been nourished by both Quaker and Buddhist roots, as well as by the Hebrew prophets and early Christian sharing. Unease over owning land and luxuries is fostered also by Native American tradition. Our Quaker mentor and conscience-prodder since 1938 has been John Woolman, whose call "To turn all we possess into the channel of universal love..." still alternately embarrasses us and challenges us to find new structures to replace private ownership. We continue to be haunted by his query:

"May we look upon our Treasures, and the Furniture of our Houses, and the Garments in which we array ourselves, and try whether the seeds of war have any nourishment in these our possessions, or not."

"Our intent to be non-possessors has not gone unchallenged," wrote Terry. "When a respected friend warned me against turning over all our property to a corporation lest it 'take over' and throw us out, I realized that I was seeing the situation very differently...She was being 'realistic', but she was unconsciously assuming a model of society and human relationships which was competitive, individualistic and compartmentalized. I saw Temenos as expressing a more organic model of society and the mutual interdependence of its parts."

"Thus challenged, I was forced to examine my presuppositions...and realized that Quaker vision and practice have molded the structuring of Temenos Inc. more than appears on the surface. The Quaker dimension of Temenos is low-key and not apparent at first glance. Because the daily periods of silence are often combined with Buddhist chanting, Christian hymns, and wisdom from many traditions, the Quaker flavor may not be obvious. One must look elsewhere for the influence of Quaker practice: in the decision-making and evaluative process. Here are some

crucial debts we have to Quaker procedures and values, three of which are included in our Articles of Incorporation and By-laws:

1. Consensus decision-making;
2. Entrustment (the assumption that we are not owners but stewards of land and other property);
3. Queries;
4. Clearness Committees."

(For readers unfamiliar with the last two items, a brief explanation by Terry follows. Queries are questions (instead of rules) by which a person or group can examine their own lifestyle. The query is a form of "corporate self-discipline" for Quakers and is consistent with their belief in the responsibility of individuals for their own awareness. Queries deal with the Quaker value of voluntary simplicity, plain living or "living lightly." Early queries dealt with family life, the social order, and peace and justice. Queries are a less judgmental mode than rules and focus on criteria and principles, rather than on specifics. Revising the queries periodically is an important part of the process.)

In the Temenos group process, a query committee has been set up with the duty of "annual review of the decision-making process and the spirit in which Temenos is unfolding."

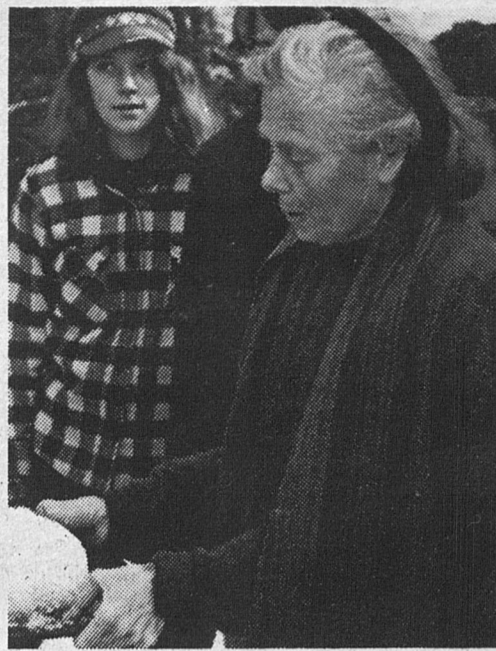
A Clearness Committee is a Quaker procedure which "assumes a mutual, interdependent model of relationships...[and] that a level of wisdom not available to trained professionals working alone can emerge out

of a dedicated group seeking light together in a spirit of worship. The process is mutually clarifying."

Not long after they found the land on Mt. Mineral, the Havens, "feeling the need of advice, support and confrontation with regard to the large enterprise to which they felt called," requested a Clearness Committee from the Mt. Toby Friends Meeting. The committee held two sessions and shared valuable feedback and questions with the Havens.

Subsequently the Havens formed an advisory group consisting of representatives from the Providence Zen Center, Movement for a New Society, several Quakers, psychologists, an ecology-oriented writer, a forester, and so forth. The year 1980 was spent in preparing for incorporation, formulating By-laws and Articles of Incorporation. Temenos, Inc. was official on January 1, 1981. All 14 members of the advisory group expressed their willingness to become the Temenos Council. It currently meets several times a year and is charged with guiding the further development of Temenos.

"In the early years of Temenos," wrote Terry, "we probably could not have articulated this model..." Thus the relationship between the Havens as founders and Program Directors and the Council "has become a matrix of mutual support and nourishment. Consultive and increasingly collaborative."



Looking into the future

In guiding their personal lives, as well as that of Temenos, the Havens rely on inner intuitions arising from the various centering styles they practice. An important part of the Temenos process is "to be open to what is unfolding." Joe and Terry feel that new models of the relationship between human beings and the universe can be tested here. But since their vision is unique and constantly evolving out of personal experience, how have they dealt with the future of Temenos? What style of guidance have they fashioned, and will it be able to carry Temenos on after they depart?

How do aging and charismatic leaders begin to step aside gracefully from projects that have consumed them, to the very bone? There are many parallels here that resonate with the current situation of many Zen schools in America, most of whom were also started by dynamic leaders, mostly Oriental monks with fierce and dedicated vision. One major difference, of course, between their situation and Temenos, is that Temenos does not come from a single spiritual tradition, so the problem of succession is perhaps a little more complex.

Some of the early ambiguities of the Temenos Council's role have stemmed from the fact that it could not have full responsibility while the Havens were still active in directing Temenos. This problem is now working itself out since the Havens have announced their retirement as Program Directors and Resident Managers sometime during 1989-90. During these next 2½ years a Task Force drawn primarily from the Council will focus on discerning next steps in the unfolding of Temenos, and on finding appropriate leadership for this process.

The Havens plan to continue living at Temenos, but will drop out of actively running it.

As they begin to withdraw from activity at Temenos, what do the Havens see facing them in the coming years? Joe feels his current spiritual task has to do with "the business of being." Another task is facing death, "I don't feel as if I want to die," said Joe. "That's a tough one." He intends to listen for what paths will unfold, but "the Third World is very much on my mind and heart. For me [involvement in the Third World is] training in compassion. Perhaps some day I'll go to Latin America. Currently I'm working on the debt crisis."

In a dream several years ago, Terry saw herself changing from being a bridge to being a dancer. In the dream, she saw that in order to be open to the ritual and let it come through her, she must let the bridge part go.

Many older people close up as they age, their habits and attitudes harden. Terry and Joe Haven are unusual in their openness and their commitment to listening "to the center." As they continue their pioneering, we salute their courage.

Good luck, Terry and Joe. □

The following writings may be ordered from Temenos, Box 84A, Star Rte, Shutesbury, MA 01072:

- *Buddhist and Quaker Experiments with Truth (Terry)*, \$2.50.
- *Gotama's Early Psychological Experimentation (reprint from The Eastern Buddhist)*, Terry, \$1.00.
- *Mrs. Rhys Davids' Dialogues with Psychology (1893-1924)*, Terry, \$1.00.
- *A Fifth Yoga - the Way of Relationships, (Joe)*, \$1.50.

Queries for the Jeweled Net

During their involvement with the Friends Conference of Religion and Psychology, Terry and Joe began "a very nourishing and productive friendship" with Joanna Macy, a Buddhist scholar active in international movements for social change. When establishing the first of her now well-known "Despair and Empowerment" workshops, Joanna asked Joe to help lead it. In 1985 the Havens collaborated with her on a set of queries. (See the accompanying article for an explanation of queries in Quaker practice.)

In formulating these queries, Joanna was inspired by Vietnamese Zen Master Thich Nhat Hahn who founded the contemporary Order of Interbeing, which follows 14 precepts or vows, a modern equivalent of the traditional vinaya, the ancient Buddhist monastic rules. Joanna wondered what would be the equivalent for a group of people, not necessarily Buddhist, who are interested in plain living? The first three queries follow.

(1) What is the impact of your patterns of consumption (housing, food, clothing, transportation, telephone) on Third World peoples and on the earth? To what extent do

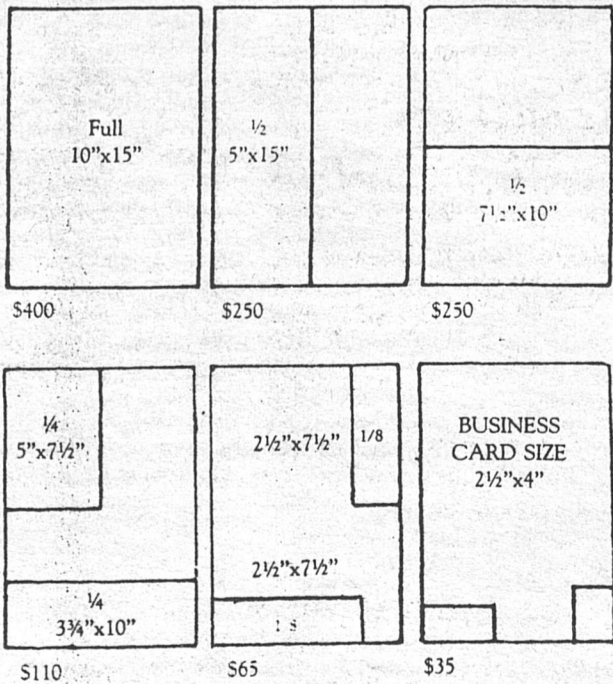
they contain "the seeds of war?" How do you express your concern for world hunger? (For each of us this concern may be expressed differently, from periodic fasting to organizing and teaching.)

(2) What values and institutions do your expenditures and your investments support? To what extent do you examine and disclose to others "your" finances in relation to this question?

(3) How do you express (e.g. in your household life) your concern for the destruction of our biosphere, the environment, and other species? How do you practice and train yourself to honor and celebrate the living body of Gaia?

[Readers who would like to receive a complete list of all eleven queries may write to: Queries, PRIMARY POINT, c/o Kwan Um Zen School, 528 Pound Road, Cumberland, RI 02864. Please enclose a self-addressed, stamped envelope.]

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